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position according to his own count; yet for all that, the dominical letter of the year which follows does not fail to come up correctly."¹

This certainly is not to be understood, as has been supposed by M. de Charencey, who has made some excellent studies on this Codex, to mean that the year began with the day Ymix.² The contrary is distinctly affirmed by Landa. The true explanation I take to be the following:

Each period of 13 years began with the day 1 Kan, and, counting 365 days to the year, ended on the day 13 Cauac. In each period there should be three intercalary days, every fourth year being properly a leap year. These three days are allowed for by beginning the next subsequent 13 year period, not on the day following 13 Cauac in regular order, but by starting the almanac of the period with Ymix, thus allowing three days to elapse, which would bring 1 Kan of the new year in its proper astronomical position within about half an hour.

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EDITORS' TABLE.

EDITORS: A. S. PACKARD, JR., AND E. D. COPE.

— It is refreshing to the ordinary plodding scientific mind, trammelled by the clogs and chains of the inductive method, to read the addresses of some (by no means the majority) of the metaphysicians of the Concord Summer School of Philosophy. Aiming his *a priori* gun at the human soul, Dr. Jones brings it down at the first shot, stuffs it with the Platonic philosophy, and finds, after all, that "the soul exists only as *objectivation*, manifesting itself out of itself." We on the whole prefer this to the degrading conception of the materialists and nescientists who are said to teach that the soul is a function of the brain, as it is really a definition we can understand. We quoted Carlyle's opinion of evolution in a recent number; here is Dr. Jones' deliberate characterization of the evolution theory, doubtless the result of years of scientific research and philosophic induction: "Of the idea of evolution and of the origin of the species, we must think some worthier thought than that of a monkey or gorilla rubbing off his tail and otherwise improving his condition, until, through natural

¹ "Relacion de las Cosas de Yucatan," p. 236.

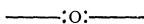
² "Recherches sur le Codex Troano," p. 10, 1876.

selection of condition, he finds himself a spiritual being with an immortal soul." This statement of the evolution theory, which, for intelligence, matches the above quoted definition of the soul, was, so far as we are told to the contrary, received with applause (clapping and stamping is frowned down at the school as materialistic) of the silent sort, as befits a band of Hegelians and Super-platonists. It is currently reported, though the newspapers don't even whisper the idea, that after adjournment each evening the soul of each member of the school "retires into the occiput," where it lies in a trance for the night, contemplating the "*Thingness of the Here*." Compare these dark orphic sayings and these aspirations of the souls of the Concord Philosophers with the materialistic methods of research of the anatomist or biologist or physicist, and who wouldn't be a Hegelian and Super-platonist!

Dr. Jones, full of anti-"materialistic" ardor, says in another place, "There are no natural forces; matter is inert; the potencies of nature are in spirit, not in matter." Another speaker remarked that "materialists are studying the lower forms of men, and avoid the higher civilization." The venerable Mr. Alcott, returning to the evolution theory, held that "instead of coming up from animals, animals have descended from men, and were possible only because man made himself a beast first." The more liberal and critical mind of Professor Harris, the able and learned editor of the *Journal of Speculative Philosophy*, led him to mildly rebuke these excesses of the transcendental philosophy, and he appeared to look with favor upon the doctrine of evolution, saying, "The descent of the soul does not explain the ascent. If God chooses to make man through matter, or even the ape, that involves no difficulty, for the ape is not man, and has no language nor ideas. Man is none the less made by God by being made through low material forms."

In all seriousness, we would not wish to appear to be making light of genuine philosophic methods, nor of the larger proportion of the noble, inspiring addresses and sentiments of the members of the Concord School of Philosophy. Every scientist is brought face to face with inscrutable problems. Few of them are thoroughgoing materialists as such. The great lesson of science is to teach us to suspend our judgment and to wait for more light, even if the solution of many problems has to be deferred for generations. Least of all can ultimate questions be solved by *a priori*, transcendental obscurities. Meanwhile the scientist warmly repels the charge of materialism, while spending his strength in endeavoring to discover the origin and source of man's physical and intellectual as well as moral nature, and for the present refrains from groundless generalizations on ultimate problems, which he may justly claim that the human mind is no better fitted for solving now than in the days of Plato and Aristotle. Is not

this as truly the evidence of a well-trained, philosophic mind as the utterances of certain illiberal, one-sided philosophers who make a specialty of the writings of some schoolman rather than of the nature of their own mind, and who evince their ignorance and want of appreciation of science and scientific theories or working hypotheses, by dismissing them as "materialistic" and "atheistical." Scientific men are too apt to be dogmatic and censorious in dealing with transcendental and mystical philosophy, but we do not look for this spirit in the philosopher, whose range of vision takes in matter as well as mind and spirit.



RECENT LITERATURE.

REPORT OF THE STATE COMMISSIONERS OF FISHERIES OF PENNSYLVANIA.¹—This is the most extended report yet made by the commissioners, covering 151 pages of text, and containing forty-nine engravings, of which forty-four represent species of fishes. Fifty-eight pages are devoted to the results of pisciculture, by the commissioners, and the remainder to a systematic account of the fishes of the State by Professor Cope. The distribution of fishes from the two hatching houses, the eastern and western, has been considerable, and has extended to all parts of the State. There have been sent from the Western house at Corry, Erie Co., *Salmo fontinalis*, *S. salar sebago*, and *S. quinnat*. From the Eastern house at Marietta, Lancaster Co., the same species have been sent, together with *Clupea sapidissima* (shad), *Micropterus salmoides* (black bass) and *Cyprinus carpio* (carp). The most extensive distributions have been of trout and black bass. An important feature of the report is a series of answers to questions propounded by the commissioners as to the condition of the streams in various parts of the State. These inquiries relate to the obstruction, pollution, etc., of the waters, and the answers throw much light on the subject. They should be continued in future years, for the destruction of the fish population of many fine streams will be accomplished, if this matter is not carefully supervised by the commissioners, and the needful legislation carried into effect.

The ichthyological portion of the report includes descriptions of one hundred and fifty-seven species, of which four have been introduced. The descriptions are arranged under the various systematic heads of genera, families, and orders, for which characters are given in accordance with the views of the author. Professor Cope has been a student of this subject for many years, and he has made a good many important discoveries in a field already pretty well occupied. Such may be considered the finding of the genera *Placopharynx*, *Ericymba*, and *Labidesthes*. So also the peculiar arrangement of the intestines in *Campostoma*, where they

¹ Harrisburg; Lane S. Hart, State Printer, 1881.